

Education Commission hears college reports

Appreciation to Mississippi Governor William Winter in support of the cause of education in the state was expressed by members of the Mississippi Baptist Education Commission, during their meeting last week in Jackson.

The member voted unanimously to ask their chairman, Joe Tuten, pastor of Calvary Baptist Church, Jackson, to prepare a letter to the governor expressing the Commission's support of his efforts.

In his report to the Education Commission, Ralph Noonkester, president of William Carey College, noted that the college is having to raise its fees for the 1982-83 school year. Tuition will move from \$67 per semester hour to \$73 an hour. Rooms in air conditioned dormitories will go up from \$240 and \$275 per semester to \$250 and \$285, and board will increase from \$570 per semester to \$620.

Noonkester pointed out that a \$2 million development campaign authorized by the Mississippi Baptist Convention for the school in 1983 will be equally divided into two parts. Part one will seek \$1 million to be used in short and long range planning, curriculum revision, faculty development, student services, and fiscal/personnel management.

The part two monies will be divided as follows: \$100,000 for student scholarships, \$500,000 for perpetual plant fund for debt reduction and plant renovation, \$100,000 for instructional equipment, \$150,000 for phase one of a \$1,000,000 project for library facilities and equipment, and \$150,000 for development at William Carey College on the Coast.

He outlined five areas of special emphasis for the college. One will be to begin to develop a traditional academic program at Carey on the Coast to supplement adult education and graduate education there.

Top priority has also been given to expanding the School of Business and revamping its program. The faculty in church vocations has been strengthened, he noted, and the school is expanding its programs for ministerial students and those preparing for church vocations.

The special program at Carey for international students is being restructured. And new majors and minors have been added in music and business. These include majors in piano pedagogy and business management and a minor in real estate.

Noonkester said the full time equivalent number of students at Carey is about 1,450. This is determined by adding the total number of hours taken by students and dividing by 12.

The total number of students almost always exceeds the full time equivalent because many do not take the full 12 semester hours.

The report from Blue Mountain College was made by E. Harold Fisher, president. He noted a slight decline in students from 356 in the first semester to 335 the second. The decrease, he noted, appeared to be in elective areas for adults in such as Bible and art.

He pointed out that a word processing course was added to the evening schedule for this semester.

Fisher explained that applications for next year reflect an increase over the same period for last year.

The Baptist Student Union at BMC will sponsor two mission trips during

the spring break. Nine students will go to Burlington, Ontario, Canada, and the mime team will go to Logan, Iowa.

The college is gradually replacing its outdated heating system; and in spite of unusual expenditures in that respect, ended the first semester in the black, Fisher said.

He noted that the Board of Trustees will meet March 5 and at that time will make decisions on tuition and fees for the 1982-83 school year.

The Mississippi College report was made by its president, Lewis Nobles. He said that enrollment for the spring semester had reached 2,503. There are an additional 44 students enrolled in professional development program and the AIM program is expected to enroll 4-500.

Non-credit courses will begin March 22, and 76 are pre-registered. This is the largest number pre-registered ever in those classes. For the fall semester there were 342 in these classes.

Ray Robbins, visiting scholar in religion at Mississippi College, is teaching a course in New Testament theology at Clarke College. This course, planned mainly for bivocational pastors, has 20 enrolled.

Representatives for the Southern Association of Colleges and Schools will be on the Mississippi College campus March 1-3 to review the college for its 10 year renewal of accreditation.

Also an inspection team will visit the law school in April concerning the school's continuing status of provisional accreditation. Nobles said that with a positive report from this team the plans are to have a team visit again in the fall to review the school for full accreditation.

On Jan. 31 there were 118 applications for admission to the law school compared with 58 at the same time last year.

MC's tuition is \$75 per semester (Continued on page 3)

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Woman's Missionary Union to convene at Columbus

First Baptist Church, Columbus, is the place. March 22-24 are the dates for the Mississippi Woman's Missionary Union Convention.

Theme for the five sessions will be "Bearers of the Name." Meditations based on the theme will be led at each session by former foreign missionary, Mrs. Roy McGlamery, of Memphis.

Other program personalities will include the national president of Woman's Missionary Union, Dorothy Sample, of Michigan; Mrs. A. Harrison Gregory, of Virginia, first vice president of the Southern Baptist Convention; Mrs. Adrian Hall, executive director of Nevada WMU; Brooks Wester, of Hattiesburg, immediate past president of the Mississippi Baptist Convention; Catherine Walker, special assistant to the president of the Foreign Mission Board in the area of intercessory prayer; and Beverly Hammack, assistant director, Christian Social Ministries Department, Home Mission Board.

Furloughing foreign missionaries who are at home in Mississippi will also bring reports of their work. Parents of Mississippi home and foreign missionaries will be honored during the Tuesday morning session and at a luncheon following the session.

Music will be directed and solos sung (Continued on page 2)



Sample



Gregory



Barfield



McGlamery

Witnessing project planned for New Orleans convention

By Oscar Hoffmeyer, Jr.
NEW ORLEANS (BP)—Baptists are making extensive plans to share their Christian faith with residents of New Orleans when the Southern Baptist Convention meets there in June.

Ron Herrod, pastor of First Baptist Church, Kenner, and chairman of "Bold Mission—New Orleans," said approximately 5,000 ministers and

laypersons from all areas of the country are expected to participate in an adult evangelism effort June 12 and 13, prior to the convention on meeting June 15-17.

A special youth evangelism program, also expected to draw 5,000 participants, will take place June 11 and 12. Evangelist Arthur Blessitt and singer David Meece will lead a youth rally at New Orleans Municipal Auditorium June 11. The following day the young people, currently studying

witness techniques, will move into suburban areas of New Orleans for house-to-house visitation, according to Calvin Cantrell, associate evangelism director for the Louisiana Baptist Convention, and coordinator for the youth rally.

Adults will meet in the afternoon June 13 at the Superdome to organize into teams then disperse into inner-city residential and business areas for witnessing, Herrod said.

(Continued on page 2)

Annuity Board approaches \$1 billion in total assets

By Ray Furr
DALLAS (BP)—The addition of several programs and the approach to \$1 billion in assets highlighted the Southern Baptist Annuity Board report to its trustees.

In 1981 the board added a Foreign Mission Board missionary pension plan, developed a voluntary annuity plan, inaugurated a church insurance program and a new short-term pension investment opportunity and appointed a church pension study committee.

Assets increased nearly \$90 million to \$96,535,999. Board officials anticipate passing \$1 billion in assets this year.

In the 64th annual report to the trustees in Dallas, Annuity Board President Darold H. Morgan called the addition of the Foreign Mission Board missionary pension plan a major step for the two boards. The Foreign Mission Board decided last December to upgrade retirement benefits for its

missionaries and administer the plans through the Annuity Board.

"Beginning at the end of January we began sending pension checks to 350 new missionary annuitants and added 2,330 new missionary retirement accounts," said Morgan.

Despite the difficult challenges of 1981, the Annuity Board paid a record \$24,298,521 in retirement benefits. "In one month (January 1982) we paid \$2,480,798 in retirement benefits. It is exciting to see so many more people getting the help they so richly deserve," Morgan said.

Passage of the Economic Recovery Tax Act made it possible for the Annuity Board to offer the Voluntary Annuity Plan effective Jan. 1, 1982. Employees of all state or national Southern Baptist agencies or churches may contribute tax deductible contributions up to \$2,000 annually to their retirement accounts of the Voluntary Annuity Plan, even if they already participate in an employer-sponsored pension plan.

The Voluntary Annuity Plan is the board's response to the expanded Individual Retirement Account (IRA), approved by Congress last August.

A new church insurance program to meet the needs of Southern Baptist church personnel was launched Jan. 1, 1982. The program consists of a term life plan, a comprehensive medical plan and a long-term disability plan.

Development of the new insurance program included a new technical system to administer it. The Annuity Board now has the capability of billing members for the exact balance due and gives the member a part of the bill to keep for his records. Premiums for the insurance program are returned directly to the Annuity Board and processed by new optical character recognition equipment which reads the bill, credits the member's account, microencodes, endorses and microfilms the check.

Another retirement investment fund, the Short-Term Fund, was added in January. The new fund enables members in the Southern Baptist retirement plans to take advantage of high short-term interest rates. "Money in this fund will be invested in short-term money market instruments with maturities of 12 months or less," said Morgan. The Short-Term Fund is one of four investment opportunities that the board offers its members.

A Church Pension Study Committee was appointed last July to study and recommend a new church pension plan for church personnel. The committee is expected to make an announcement on its recommendations to the trustees early in 1983.

Cooperative Program funds for relief, the only Cooperative Program funds received by the board, totaled \$357,200.

A 13th check was sent to annuitants who retired before 1980. Those annuitants who retired in 1980 and 1981 received their 13th check bonus in their 12th check.

Membership in the Church Annuity Plan increased to 58,930 in Plan B and 4,193 in Plan C. The old Plan A is phasing out in favor of more current investment opportunities. It dropped from 20,527 participants to 19,229.

Member contributions to the retirement program and insurance premium payments totaled \$78.8 million.

Gene P. Daniel was promoted to senior vice president of marketing from vice president and director of development agencies, and Bobbie Burkett was promoted from acting director of public relations to director of public relations.

Trustee Chairman Charles L. Holland Jr., and Vice Chairman Luther N. Davis were re-elected for a second term.

(Furr writes for the Annuity Board.)

Religious educators set Biloxi meeting

The Mississippi Baptist Religious Education Association will hold its annual meeting at Howard Johnson's Motor Lodge, Biloxi, Feb. 18-20. The theme for this year's program is "The church on mission through education."

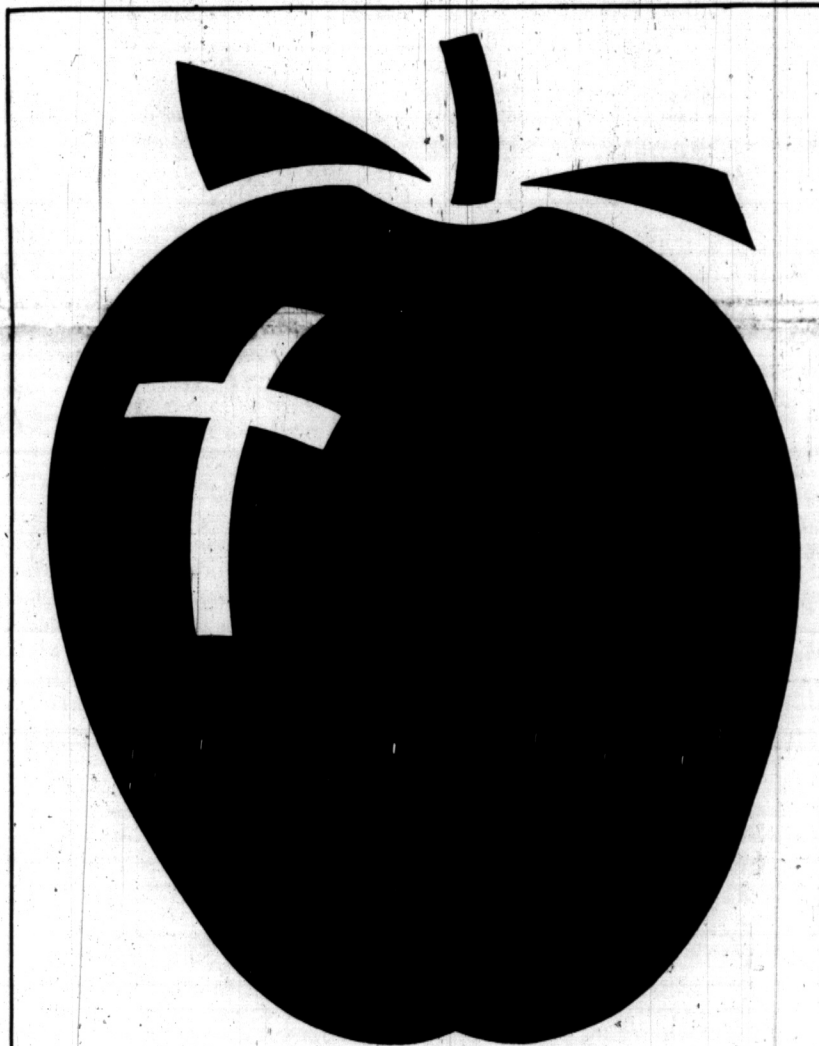
Lucien Coleman, professor of religious education at Southern Seminary, will bring the major addresses. He will also lead a specialty conference for ministers of education.

Rhea McKinney, former youth specialist at the Baptist Sunday School Board, will lead a conference for youth and activities ministers. Leon Castle,

also formerly of the BSSB will lead a conference for ministers to children and preschoolers.

Both of these men now serve churches as ministers of education. The program also includes a conference for ministers' wives led by Mrs. James Webster and a report on the "Convention on Missions" by Chester Vaughn.

This year's officers are Gene Hendrix, president, Ron Shearer, president-elect, David Hulsey, vice president, and Margaret McArthur, secretary-treasurer. Reservations for the meeting should be made directly to the Howard Johnson in Biloxi.



Your Baptist Schools are Committed to the Command: Go, Teach

Observe Baptist Seminary, College & School Day Sunday, February 21, 1982. Sponsored by the Education Commission of the Southern Baptist Convention

Take the line of least resistance?

By Martha Skelton

NICOSIA, Cyprus (BP)—Scheduled to speak about missions to a large Southern Baptist church, Finlay and Julia Graham were startled when the pastor voiced his mission philosophy during dinner.

"I think you should put more missionaries where the response is greatest, to be good stewards," he said. "I don't think we should have missionaries where you are."

If the Grahams, veteran missionaries to the Arabic-speaking world, were out to win a popularity contest, they would have quit long ago.

But for nearly 40 years they have forged a co-ministry that withstands the mistrust of the Moslem majority in the Middle East and confronts Christians at home with the "heart hunger" for Jesus Christ they've found in the Arab world.

Finlay Graham, a square-jawed Scotsman, was an RAF navigator in the Middle East during World War II. He accepted Christ at age 19 and became a Baptist out of convictions on baptism and tithing. Everywhere he flew on RAF missions, he would ask God, "Is this the place you want me to be?"

After the war, again he asked God about his future, this

time in a visit to the garden tomb in Jerusalem.

"I can't explain exactly what happened," Graham says now. "But three hours later when I came out (of the tomb), I was convinced that the Arabic-speaking world was my calling."

Julia Saccar Graham, a Texas redhead, came to Palestine in 1945 to work with Arabic peoples along with her first husband, Henry Hagood. Six months after they arrived, Henry died of a sudden illness.

"In the Arab world, a widow doesn't get to herself during the period of mourning," Mrs. Graham says. "But I went into the bedroom, locked the door and asked the Lord what to do." He brought to her mind, "just like on a screen," her commitment to God's call to missions while studying a mission book at age 10. "He knew what I would need was that definite call."

The Grahams met during language study in Jerusalem and were married in 1947.

Theirs has been a ministry with a backdrop most people only know from newspaper headlines—creation of the state of Israel, plight of the Palestinian refugees, civil war in Lebanon.

They've faced danger many times.

For six months after their marriage, the Grahams worked at the George W. Truett home in Nazareth. One night a young man came to warn them—they had been denounced as spies and the home as a Zionist storage place. Three men were being sent to kill them.

The Grahams knew if they fled, the charges would be substantiated. Instead, when three visitors arrived the next day, they gave them refreshments and a tour of the home. As they entered each room, Mrs. Graham opened the closets, cupboards and drawers.

The three left, expressing gratitude for what was being done for their people.

For 28 years, the Grahams worked in Lebanon, evangelizing, starting churches and teaching. Graham was a professor and president of the Arab Baptist Theological Seminary in Beirut before being appointed the Foreign Mission Board's associate to the director for the Middle East in 1976.

"I have never seen Finlay alarmed or worried," fellow missionary Jim Ragland observes. He remembers returning from furlough during the Grahams' early years in Lebanon to find that uneasy, tense days in Beirut had demoralized the faculty and threatened to close Beirut Baptist

School. "Finlay had scraped together a faculty and got school started," Ragland says. "The bus driver refused to go into certain parts of town, so Finlay drove the school bus and took the kids home."

"Finlay is tough, all grit and gristle."

Another graphic illustration of the tensions in the area the Grahams serve is their relocation to Cyprus in 1977. "I feel like a fish out of water, not being in the Arab world," Mrs. Graham admits. But travel for them into Arab countries and Israel would be difficult residing anywhere but a neutral base such as Cyprus.

While work in the Middle East is definitely a matter of "handpicked fruit," as Graham describes it, both of them see a strong gospel witness to the Arab world as essential.

They respond, as they did years ago to the pastor who voiced his mission philosophy: "In a war, where the opposition is the greatest, you put in your best-trained troops."

"What we have done as Southern Baptists," Mrs. Graham says, "is put in the fewest and spent the least money."

(Adapted from Commission magazine. Martha Skelton is associate editor.)

Witnessing project planned for New Orleans convention

(Continued from page 1)
Billy Graham is scheduled to preach in the Superdome that night at an evangelistic rally to climax the witnessing efforts of the two days.

Ed Young, president of the Southern Baptist Pastor's Conference and pastor of Houston's Second Baptist Church, said the June 13 evening session of the annual Pastor's Conference will join in with the rally when Graham preaches.

SBC-affiliated groups that traditionally meet before the convention are expected to participate in the Superdome rally and Herrod expects many city churches to transfer their Sunday night services to the Superdome.

The evangelistic thrust was prompted by a resolution passed at the 1981 convention in Los Angeles asking for an evangelistic outreach during the SBC meeting in New Orleans.

Herrod said the Sunday schedule begins at the Superdome with bus captains meeting at 1 p.m. Participants gather at 2 p.m. for materials and assignments to pre-arranged areas of the city. Buses will leave no later than 3 p.m. and return to the Superdome at 5:30 p.m.

Persons making visits will be organized into teams. Each worker will be given materials including evangelistic tracts and information about Southern Baptists. Names of local Baptist churches will be printed on materials so people will have a specific place to contact if they are interested in attending church.

Preliminary planners noted that 2,500 witness teams, each visiting five households during the afternoon, could contact 12,500 households. Statistics indicate the inner city of New Orleans has approximately 110,000 households.

Herrod said, "Obviously the task is enormous and the potential is tremendous."

Alan Woodward, pastor of Highland Baptist Church and chairman of the bus committee, said 170 to 200 buses will be needed to transport workers. He asked that churches contact him to offer use of their buses or vans.

Herrod said while the opportunity for witnessing is great in a city the size

of New Orleans, the task will not be easy.

"Many of the people of New Orleans have experienced so many types of events and lifestyles they tend to be blasé about most things," he said. "The only way we can reach this world city is to be in the spirit of prayer and in God's will. Just because we visit them at the doors of their homes or in the streets does not mean great things will come to the Superdome for the Sunday night evangelistic service. We must be serious about our commitment to share our faith with those who do not know Christ as Savior

and be concerned about their spiritual needs."

Baptists of New Orleans, organized into various committees, are completing plans for a media promotion telling New Orleans about Southern Baptists prior to the convention.

A 30-minute special about the Southern Baptist Convention and the Superdome rally will be aired on the local NBC station the afternoon of June 13. The program was arranged with the cooperation of the Southern Baptist Radio and Television Commission.

(Hoffmeyer is associate editor of the Louisiana Baptist Message.)



Cornett



Greer



Barfield

Music evangelists' mini-concert

These are the six music evangelists who participated in a mini-concert during the Evangelism-Bible Conference in Vicksburg two weeks ago. From left, running clockwise are

Gary Cornett of Ripley, Hubert Greer of Brookhaven, Kathryn Barfield of Yazoo City, Cecil Harper of Jackson, Al Fike of Memphis, and Cindy Malone of Jackson.



Malone



Fike



Harper

WMU to be at Columbus

(Continued from page 1)
by Kathryn Barfield, music evangelist from Yazoo City.

Sessions were scheduled for Monday evening, 7-9; Tuesday, 9:30-11:30 a.m.; 1:30-3:30 p.m.; 7-9 p.m.; Wednesday, 9:30-11:00 a.m.

Mrs. Robert E. Dent, of Holly Springs, is state WMU president and will be presiding over all the sessions. Marjean Patterson is executive director of Mississippi Woman's Missionary Union.

Missions directors honor Culver

The Mississippi Conference of Directors of Missions has adopted a resolution in tribute to the late Guy Culver. The document states, "Many friends and acquaintances throughout Mississippi have felt a great sense of loss in the death of Guy Culver, who at the time of his death was serving as director of missions for Alcorn and

Tishomingo Baptist Associations. Among those who have felt the loss most keenly are his family members, those associations which he has served and his fellow directors of missions.

"The Mississippi Conference of Directors of Missions wishes to express in this letter of resolution our continuing sympathy to his family. We also wish to state our genuine appreciation for the outstanding work of mission service rendered by Brother Culver. His dedication to his work, his tireless effort of ministry and his unusual grasp of the true Christian mission have made a lasting impression on missions in Mississippi and have magnified the role of the director of missions.

"Our highest commendations go to Alcorn and Tishomingo Baptist Associations for their faithfulness in standing by Brother Culver and his family during his extended illness and up to the time of his death."



Dr. Lewis Nobles

President, Mississippi College

A PERSONAL WORD TO MISSISSIPPI BAPTISTS FROM THE PRESIDENT OF MISSISSIPPI COLLEGE



Mississippi College
CLINTON, MISSISSIPPI 39058

Telephone (601) 924-5131

Office of the President

Dear Friends of Mississippi College:

Today, there is ample fuel for those who are spreading the fires of pessimism and defeatism. The economy is erratic, unstable and unpredictable. Unemployment is entirely too high. Storm clouds of unrest and potential conflict grow darker and more threatening, even in our own hemisphere. Our relations with cold war adversaries is anything but warm and Public Enemy #1, inflation, is enjoying too much freedom with no encouragement for an early arrest in sight. That's the negative.

But Baptists have always been a people who have been able to live on a plateau above the plain of the negative. We somehow are able to see the patches of blue through the black clouds and are reminded that each cloud still has that beautiful silver lining. And you, Mississippi Baptists, are that silver lining for us. We here at Mississippi College have so much for which to be grateful and we just want to take this opportunity to say "Thank you" for your continued interest in and concern for your oldest and largest institution of higher learning. As a famous person once said, "We don't know what the future holds, but we know who holds the future."

Each year at this time Southern Baptists set aside a special day of recognition for Christian education. Baptist Seminary, College and School Day is being observed in churches throughout the Convention. It is a most significant time and opportunity for each of us to reflect upon and reappraise our role in Christian higher education.

Mississippi College remains a distinctively different institution where high academic standards and Christian ideals merge to offer the student the very finest of both. Thank you for permitting us the privilege of serving.

Yours for a brighter tomorrow,
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Lewis Nobles, President
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Pledges go over million

Alta Woods Baptist Church, Jackson, recently completed a Church Building Fund and Budget Campaign. The member pledged \$769,372 toward a budget of \$767,000. At the same time, the members pledged \$1,009,730 to be given over a period of three years for building needs. "This campaign has been a real blessing to our church," Charles Myers, pastor, said. "Our people have responded in a magnificent way and I am deeply grateful for their commitment to Christ and the church. The results are simply fantastic!" The leaders of the campaign are seated, left to right: Jim Bennett, Barbara Daniels, Maude Womack, Tom Daniel; standing, left to right: pastor Myers, Tommy Williams, Robert Hughes, Ray Benton, Earl Walker.

Trotts of Brazil to speak at Queens' Court



The Trotts

The Mississippi Baptist Acteons Queens' Court is Mar. 5-7 at Clinton's Camp Garaywa.



Kelly

Speakers for the weekend event include Marjorie (Mrs. Earl) Kelly, Ed and Freda Trotts, and Pattie (Mrs. Bob) Dent. Mrs. Kelly is author of the book "The Gifted Woman I Am." She is a former missionary to Israel and was vice president for college relations at William Carey College. The Trotts are missionaries to Brazil where Ed is executive secretary of the state Baptist board of Paraiba, Brazil. Mrs. Dent is state Woman's Missionary Union president.

Jim Grantham and Randall Hall, students at Mississippi College, will be music leaders.

Gloria Ray and "Co." will lead in drama and theme interpretation. The theme is "Beautiful Feet."

Queens' Court is planned annually



The Smiths

Smith retires, honored twice

W. C. Smith, director of missions for Leake County Baptist Association for 11 years (1971-1982), has retired. He and his wife Myrtis were honored at a pastors and wives banquet and with a reception at First Baptist Church, Carthage. At the banquet they were given a purse of \$1,375.00. During the reception, attended by 200, Robert Walker, vice moderator of the association, presented two plaques of appreciation for long service. The couple also got two gift rocking chairs.

Smith and his wife are both natives of Leake County. He has served pastorates in Madison, Hinds, and Winston County. In Leake Association, he had seen the mission giving increase from \$3,775.00 to \$35,000.00, and all 35 of the county's churches make renovations or build additions. Seven have built new pastoriums. The association bought a lot on Hwy. 16 and converted a building on it for office space. Smith said, "God has been good to us and to Leake County Baptists."

The Smiths plan to continue to live in West Carthage where they built a home 11 years ago. He is now serving as interim pastor for New Bethel Church, Neshoba County. "I want to keep serving the Lord as long as he permits," he said.

Henry C. Adams, succeeded him as Leake director of missions.

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"Strengthening the Family"—theme for Gulfshore week

"Strengthening the Whole Family: Growing Couples — Growing Children" will be the theme for the 1982 Family Enrichment Week at Gulfshore Baptist Assembly June 29-

Secretaries will hear McKeever

Joe McKeever, pastor of First Baptist Church, Columbus, will be a featured speaker during a Mississippi Baptist Secretaries Conference, Apr. 19-20, at the Baptist Building in Jackson.



McKeever

McKeever will speak on "The Secretary Relating to . . . People," "The Staff," and "Her Family." The other featured speaker will be Barbara Taylor, a housewife and mother from Crystal Springs. She is a former church secretary at First Baptist Church, Crystal Springs, and was administrative assistant to Mississippi Woman's Missionary Union for seven years.

Mrs. Taylor will speak on "The Secretary Relating Through . . . Printed Material," "Personal Appearance," and "Verbal Communication."

Skillshops include special sessions for secretaries of pastors, music, educational, financial, associational, and general secretaries.

For reservations, write Leon Emery, Church Administration-Pastoral Ministries Department, Box 530, Jackson, Miss. 39205.

The program begins at 12:30 Apr. 19 with registration and concludes at noon the next day. An optional demonstration on business machines and supplies will follow at 1:30.

July 3, beginning with supper on Tuesday and ending with lunch on Saturday.

This event is designed to give Baptist families opportunities to be together in study, challenge, and recreation. It will be a time for families to get away from the routine pressures of life and to spend Tuesday through Saturday together in a relaxed atmosphere of love and affirmation.

The faculty will include leaders in the area of family, family enrichment, and family life development: J. Clark and Margaret Hensley, family life consultants, Jackson; Harry Lucenay, pastor, Temple Baptist Church, Hattiesburg; James Travis and Mrs. Travis of Jackson; and Phil Stanberry of Baton Rouge, La.

Featured conference leaders will be Wallace and Juanita Denton of West Lafayette, Ind. He is professor of family therapy and director, Marriage and Family Therapy Center, Purdue University. She is education coordinator, University Church, Purdue. The Dentons were featured in family week of 1980.

Registration will begin March 1 and may be made by sending \$15 per person to Gulfshore Baptist Assembly, Pass Christian, MS 39571. This will be applied to the total cost of the week. Names and ages of children should be

Education . . .

(Continued from page 1)

hour, Nobles said. On the Clarke College campus there are 140 students enrolled as Clarke College students and 35 more enrolled as MC students at Clarke. There are an additional 30 students enrolled in adult education and special classes.

The housing area for married students at Clarke is full and there is a waiting list, Nobles said.

Officers of the Christian Education Commission, in addition to Tuten as chairman, are Billy Thames, president of Copiah-Lincoln Junior College, vice chairman, and James E. Scirrat, pastor of Woodland Hills Baptist Church, Jackson, secretary.

At the invitation of the Commission, the Board of Ministerial Education through its immediate past chairman, Gus Merritt, pastor of Clarke Venable Baptist Church, Decatur. Jerry Oswalt, pastor of Second Avenue Baptist Church, Laurel, is the new chairman. Merritt noted that the Therman Bryant Scholarship Fund has provided \$400 for a student on each of the four campuses.

The next meeting of the Christian Education Commission will be at Tupelo on the evening of June 10 and at Blue Mountain College on June 11.

Seminary Extension classes to open

CLINTON — Systematic Theology and New Testament Survey will both be offered through the Mississippi College Seminary Extension Center this spring according to Eugene I. Farr, director.

Systematic Theology, a survey of Christian doctrine, will be offered on Monday nights, starting Feb. 22 and continuing through April 26. The course will be taught by E. R. Pinson, retired professor of Bible at Mississippi College.

New Testament Survey, Part III, an expansion of Christianity from Pentecost to Patmos (Acts through Revelation), is scheduled for Thursday nights, starting Feb. 25 and running through April 29. Farr will teach it.

Seminary Extension Center classes are open to anyone 16 years of age or older. The cost is \$19 per course which includes registration, study guide and tuition. Textbooks will have to be purchased.

Scholarships are available for wives of ministers or of ministerial students, reducing the costs to just \$3.50 per course, plus textbooks. One semester hour of college credit is available to all high school graduates or equivalents.

Classes will be conducted on the second floor of the Leland Speed Library at Mississippi College. One may register for the classes at the beginning of the first or second class period.

Persons desiring additional information should contact Farr by calling 924-6527 or writing him at 203 W. Lakeview Dr., Clinton, Miss. 39056.

Financial assistance is provided for associational faculty members to attend Gulfshore. Assembly charges and a mileage allowance will be paid by the Mississippi Church Training Department and the Baptist Sunday School Board.

Several of the conference leaders at the Gulfshore retreat will be staff members of the Sunday School Board. A special notebook with teaching plans, audio visual suggestions and other aids will be given to conferees at the retreat.

Additional training for associational teams will be offered at the Associational Officers Training Workshops held in three locations on Saturday, August 28.

*Suggested dates for associational Church Training leadership workshops are October 4-5. However, many associations may find an alternate date more convenient.

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Editorials . . .

Gambling is for the track owner

The two pari-mutuel gambling bills that are in the Mississippi House of Representatives are classified as revenue bills because they would be supposed to provide some measure of tax money for the county or the state or both if they were to be passed. For this reason they do not face the deadline that passed Feb. 11 on each house of the Legislature considering bills that originated in its own chamber. Revenue bills have until March 17.

The two bills are very much alike in some respects. They have vast differences in others. Both were introduced by the same person, Rep. Ted Millette of Pascagoula.

House Bill 118 would make it possible to establish a racing commission in any county with at least 75,000 population but with no more than 200,000 population. Three counties fit this description. They are Harrison, Lauderdale, and Jackson. Jackson County has its own pari-mutuel gambling bill, however, in HB 191. This one is for counties that fit the above population description, but it also narrows the selection down to any county bordering on the Alabama state line and the Gulf of Mexico. There is just one of those counties in the state.

Little revenue

HB 118 would provide the state a little revenue, but not from the gambling. Both bills stipulate that for the first five years the licensee would get 20 percent of the money put into the pari-mutuel pool, and the rest would go to the bettors. After five years the licensee would get 15 percent of the pari-mutuel pool. In either case, the licensee would pay the racing commission 5 percent for its expenses. That five per cent would come out of the licensee's 15 to 20 per cent.

To allow the licensee five years to build up a cash basis is being more kind to him than would be the case for the county. Right off, there has to be a racing commission for there to be racing. The treasurer would be a full-time employee at whatever salary would be established. The commissioners would get \$100 per month each. There

would be four commissioners. Until there was enough cash reserve built up by the five per cent take-off from the pari-mutuel pool, the county evidently would bear the burden of paying these salaries. One commissioner would be elected by two-thirds of the legislative delegation of the county, one appointed by the county school board, one by a majority vote of representatives of the municipalities, and one by the county board of supervisors.

What would happen if the school board didn't want to have any part in it is unexplained.

The only source of revenue that would seem definite for the state is a 10-cent tax on the admission charge. Any fines that would be collected would also be thrown into the pot for the state; but if the track were to be as well policed as has been assured, there would be few of them. It is supposed from statements of those who operate race tracks all over the country that those tracks do not attract undesirable elements anyway.

County control

So the state would get 25 per cent of the 10-cent admission tax. The county would get 75 per cent. The county would control the entire amount, however, and would not be required to pay the state anything until after salaries and expenses were paid; and they would not come out of the county's 75 per cent.

So the state would get a pittance from HB 118 if it were passed. On HB 191 the state would get nothing. It would all stay in Jackson County, but in this case the county would get only 15 per cent for all of its rural areas and its municipalities. The cities would get another 10 per cent for parks and recreation. The school systems would get 15 per cent, Jackson County Junior College would get 10 per cent, public libraries would get 10 per cent, the Jackson County Senior Citizens Program would get 10 per cent, the Jackson County Home of Grace would get 10 per cent, the United Way of Jackson County would get 10 per cent, and the Policemen's and Fire Fighters' Pen-

sion and Relief Fund would get 10 per cent.

Bear in mind that all of this would come from a 10-cent admission tax and what few fines there might happen to be. The bill mentions that fees and commissions are to be a part of this fund, but a search of the bill failed to turn up what those fees and commissions would be.

Defies explanation

Be all of that as it may, one section of the bill simply defies explanation. Should the bill be passed, Section 19 establishes that "Any Corporation, association or person who directly or indirectly holds any race without having procured a license as prescribed in this act should be guilty of a misdemeanor." That would mean that if two boys in Pontotoc County wanted to have a foot race after school, they would have to apply for and receive a license from the Jackson County Racing Commission. That seems illogical, of course; but it is what the bill says. Of course, if either Lauderdale or Harrison counties established a racing commission, it should be possible to apply to another commission if turned down by one.

Ridiculous? Of course. But again, that's the way it reads. And high school and college track meets are not excepted. The only exceptions are races held at county and state fairs. So the boys who wanted to have a foot race would be well served to wait until fair time or face a fine of \$100 to \$1,000 and/or a jail sentence of five days to six months.

And what about the United Way? Will it want income from race tracks? It might, but if so it might have to choose between that and much of the regular contributions that it has been getting.

There may be those who would refuse to cooperate with race-track income by refusing to contribute to a cause that is using such income, and for sure there would be those who would excuse themselves from contributing by saying the United Way wouldn't need the money anymore

since it would have the income from the race track.

The race track would not pay amusement taxes. It would not pay an income tax such as is charged on athletic contests, dance halls, movies, parks, skating rinks, zoos, and other such enterprises.

The bill establishes that gambling would continue to be illegal unless it would be done through the medium of a pari-mutuel pool. How the pari-mutuel pool would cleanse it is hard to understand. But in that case all of the money stays with the licensee, the racing commission, and the bettors.

Bettors lose

It is evident, of course, that the bettors would lose 20 per cent of their deposits for the first five years and 15 per cent after that. So the only one who would really profit would be the licensee.

Again, they say that only those who could afford to lose should place bets. In a state that is last in personal income, who can afford to lose?

And even if the bettors came from outside the state, it is still only the licensee who would gain any appreciable income.

The bill is in the House Ways and Means Committee. The word is that it is to be discussed on Feb. 25. H. L. Meridith of Greenville is chairman of the committee. The members are Joseph L. Blount, W. E. Andrews III, Fred L. Banks, Thomas L. Brooks, T. H. Campbell III, J. P. Compretta, Dennis Dollar, Ralph Doxey, Robert L. Everett, Timothy A. Ford, Hillman T. Frazier, Jerry M. Gilbreath, W. L. Grist, Dick Hall, Tommy A. Horne, R. G. Huggins, Edward G. Jackson, Hermit A. Jones, John R. Junkin II, Hubert S. McMillan, Hainon A. Miller, James D. Nunnally, Will Green Poindester, Stanley P. Presley, Dorlos Robinson, Glynn F. Shumake, James C. Simpson, John H. Stennis, W. Terrell Stubbs, Thomas H. Walman, William A. Wilkerson, and Charles V. Williams.

Haywood N. Stubble

"WHAT ARE THE ODDS OF OUR CHURCH BAPTIZING A HUNDRED PEOPLE THIS YEAR?"



Faces And Places

By Anne Washburn McWilliams

Bless this man . . .

Feb. 12, 1982

Bless this man, the one in the green reclining chair in the corner by the fireplace. His eyes are closed—I think he's tired, Lord, or maybe just sleepy.

Help him to remember that I love him, on today which is his birthday, and on Sunday which is Valentine's Day, and on every day.

I really like sharing a house, and my life, with him. He doesn't gamble or carouse around or flash his dimples at some other woman, so I'm not going to complain about his always hanging the towels crooked and his pulling the cover loose at the foot of the bed so his toes can breathe, and other little faults that I've noticed but can't think of right now.

I'm glad you made him, Lord. You gave him a mind of his own. I used to call it stubbornness, but now I can see it's decisiveness that he has, that ability to make a choice and stick with it. We surely need somebody around our house who'll not be wish-washy when it comes to making up the mind.

You gave him the faculty for fixing things like the windshield wipers on my car and the willingness to go out into the frigid carport to change the fuse at 10 o'clock at night. You gave him the natural aptitude to cook the best venison steak that ever touched a tongue. Just to please me, he went with me one night to the expensive Japanese restaurant and ate raw shrimp (well, practically), but I'll admit he can beat those professional chefs any time.

Best of all, you made him with a tender heart (though he'd be the last to admit it). You know how much I loved my little black dog, Devil, but that my

husband didn't really love her that much. Yet when she died in December, he said, "I'm sorry, sweetheart," and he held me while I cried.

Help me to work on my rating chart. If he checked me on my cooking, cleaning, consideration, thrift, brains, grooming, efficiency, patience, driving habits, temper, promptness—what marks would I deserve?

Lord, the writer you chose to do Proverbs was a smart fellow (as you know) so I'll admit he was probably right when he said, "It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house." Teach me to be quiet, a lot, and to speak words of love and appreciation for this man at the right times, because I know that "a word fitly spoken is like apples of gold in pictures of silver."

Bless him, Lord. Thank you that you love him, too.

Book Reviews

THE GARAGE APARTMENT by Margie Kirkland (Broadman Press, 139 pp., \$5.95). The nine stories in this book are examples of Christian ministry in everyday living. The author and her husband live in Lufkin, Texas, where they have been restoring a house built around 1915, which has a garage apartment. The book is based on amusing and inspirational experiences they have had with the apartment. Renting an apartment, to their surprise, can bring opportunities for Christian ministry to a wide variety of persons and needs. The book makes fascinating reading, as well as giving hints on how to help. —AWM

Christian education a must

All Southern Baptists must acknowledge the contribution to the denomination of its seminaries, schools, and colleges. The time established in the Southern Baptist Convention calendar to give specific attention to this acknowledgement is Feb. 22.

Throughout the area of the Southern Baptist Convention there are 71 of these institutions of higher learning. This number includes 46 senior colleges and universities, six junior colleges, eight academies, and five Bible schools that are operated by state conventions. In addition there are six seminaries operated by the Southern

Baptist Convention.

Mississippi has three of those schools at this time. Mississippi College is the oldest and largest of our senior colleges and is located in Clinton. The president is Lewis Nobles. William Carey College is the next largest senior college, and it is to be found in Hattiesburg. The president of William Carey is Ralph Noonkester. Blue Mountain is a senior college located in Blue Mountain, and the president is Harold Fisher. Our junior college, Clarke College, located in Newton, has merged with Mississippi College, and it continues to operate under the Mississippi College Board of Trust-

tees and administration.

Just beyond the boundary between Mississippi and Louisiana lies New Orleans Seminary. There are more students in that seminary from Mississippi than from any other state.

All of these facts indicate that Mississippi Baptists have a keen interest in Christian education as it is to be found in a Baptist framework. Surely there is no measuring the impact these schools have had on the world as they have sent out preachers, missionaries, church staff members, denominational workers, and dedicated Christ-

ian laymen and women for scores of years.

These schools will continue to provide their influence for a better world for untold years to come. They deserve the support of Baptists everywhere and indeed must have this support if they are to continue.

The continued well-being of our efforts to evangelize the world and make an impact on our communities lies in the continued well-being of our seminaries, colleges, and schools. We can make no other decision but to continue to grant them the support they need to the utmost of our ability to provide it.

Guest opinion . . .

Going, teaching

By Arthur L. Walker, Jr., Executive Director-Treasurer Education Commission, SBC Go.

Teach. It was Christ himself who united these two commands for his followers. In response to these commands, Southern Baptists have historically committed themselves to going, through an emphasis on world-wide missions; and to teaching, through an emphasis on education—both in the church and through an extensive system of educational institutions.

The theme of this year's Baptist Seminary, College and School Day focuses on the commitment of Southern Baptists to the Christ-given command, teach. And because of this emphasis, the day will focus on those who daily carry out this command: the more than 6,000 teachers and administrators of Baptist schools.

I hope that Baptist churches will take time on Seminary, College and School Day, Sunday, Feb. 21, to remember in prayer the ministries of dedicated faculty members like

Maxine Hart, a business professor at Baylor University, and Bill Leonard, who teaches church history at Southern Baptist Theological Seminary.

Says Hart: "When students leave college, I want them to be ready for lives of leadership in the business office of the future—a future very different from anything we could have dreamed of."

In order to help her students prepare for such a future, Hart insists that lessons in honesty and personal ethics be a central part of the courses she teaches.

Hart believes that training students to reach their highest ability is her contribution to the Kingdom of God. "In business, the best Christian testimony is our actions," she says.

Active in research, professional organizations, and consulting, she is

quick to point out that students always come first—both in class and afterward. Tomorrow's world of business, she explains, needs well-trained Christians with high standards.

For this reason, her commitment to the personal growth of students is at the top of her priority list.

Bill Leonard learned from his parents the importance of Christian commitment as well as an appreciation of history. Those values have found expression through his ministry as a seminary church history professor.

His role as a teacher fits well into his concept of Christian ministry.

"I don't see a dichotomy between the classroom and the pulpit," explains the ordained Southern Baptist minister. "History must be meaningful and

relevant in the local church as well as the seminary classroom."

Leonard, a popular Bible teacher and preacher, believes seminary offers the "best of both worlds."

"Not only do I have the privilege of teaching and working with persons who are beginning their ministry, but I also have the opportunity to teach and preach in local churches which is always a meaningful experience."

Leonard is convinced that the study of church history "helps us see that we belong to a people; that we have a heritage as Christians and as Southern Baptists."

For Professors Hart and Leonard and their colleagues in 72 Baptist seminaries, colleges and schools, the command to Go, Teach has become a life commitment.



Media library officers plan workshop

The Mississippi Baptist Media Library officers met in Jackson on January 25 to plan the 1982 Media Library Workshop, to be held at First Baptist Church, Hattiesburg, Oct. 22-23. Those attending the meeting were, left to right: Kathryn Jones, Mendenhall, vice-president; Millie Wood, Louisville, ex-officio; Mose Dangerfield, media consultant, Sunday School department, Mississippi Baptist Convention Board; Mrs. J. C. Perkins, Columbus, president; Esther Seale, Jackson, publicity chairman; Sandra Fitts, Corinth, historian; Beulah Lewis, Jackson, program chairman; and Jeanne Lummus, Tupelo, secretary and treasurer.

Letters To The Editor

Open letter to Mississippi Baptists

Editor:

This seems to be the best way to say to all of you how much we appreciate the support and loving concern you've given to us and our mother in the death of our father, B. B. McGee.

Years ago when he was in college, Daddy was asked what he wanted to do with his life, and he answered, "I want to pastor country churches." He had a vision. He saw quarter time and half time churches with pastors who came in to preach becoming full time churches with pastors who lived in the community. He saw lay people being trained for better service in God's kingdom. He saw young men and women committing their lives to full time Christian service. He saw churches giving a year round expectant invitation to accept Christ as Saviour rather than just waiting for the summer revival.

Mississippi Baptist leaders helped him with his dream by providing training for him and his churches, by their encouragement, and by their friendship.

People in the churches he served helped fulfill his dream by their responsiveness to his preaching and leadership.

They gave encouragement by things they did for us girls. So often when feeding the revival preachers, the hostess would say, "Now, Bro. McGee, be sure to bring the girls."

Daddy's last few years were some of the best of his life. He saw children and young people he had preached to become preachers, missionaries and committed lay workers in their churches. He watched the Baptist Record and rejoiced to see increases in baptisms and gifts to mission offerings and the Cooperative Program in churches he had pastored. He saw young preachers beginning their ministries who also had a dream.

Daddy's dream was true, but the best part is that the dream did not die with him but will live on in your lives and ours because it was really God's dream.

We want to thank each of you for the way you have eased the pain of Dad-

dy's death because you've shared it with us. Even more, we want to thank you for what you have meant to both our parents and to us over the 42 years of his ministry and for the continued encouragement and support you have promised to Mama as she continues to serve without him.

We thank God for you and pray His blessing will abide with each of you.

Love,
The McGee Girls
Virginia Ann, Beth,
Gwyn, & Ruth

B. B. McGee served as second vice-president of the Mississippi Baptist Convention during the 1976-1977 convention year.—Editor

Inter-religious affairs

Editor:

In regard to the article (January 21, The Baptist Record): "Jewish Survival, Baptist Evangelism are Topics" at a conference sponsored jointly by Inter-religious Affairs for the Anti-Defamation League of B'nai B'rith and the Home Mission Board Interfaith Witness Department, as well-meaning as the conference leaders,

both Jew and Baptist, might be, there is no way to reconcile the difference between Jews and Christians except through the acceptance of Jesus as their Messiah on the part of the Jews.

Encounters between Jesus and others, both Jews and Gentiles, were never for the purpose of determining areas for cooperation (and this was also true of the disciples), but rather for the purpose of bringing men to know the living God through the Messiah, Jesus.

Southern Baptist Missions is founded upon The Great Commission, Matt. 28:19-20. Now is the time for believers to know what God's Word says and meaningfully encounter unsaved people, both Jew and Gentile, with the Good News of Jesus Christ.

Encountering unsaved people with the Gospel of Jesus Christ can be as simple as giving away a little gospel tract. Many can testify to being saved in this manner. For others it may be sitting down with the Bible and showing them who Jesus is, what He did, and what He wants to do for them if they will accept Him as their Lord. There is no other way to eternal life. Marilyn C. Flowers, Jackson

Help in creation/evolution

Editor:

One of the reasons why the debate between creationists and evolutionists is so heated is that those who are quoted in the news media seem to be either theologians who are not scientists, or scientists who are not religious. Neither side knows what the other is doing. I am afraid that the letters printed in the February 4 issue of the Baptist Record fall into the theologian/nonscientist category.

Dr. B. J. Martin, a biologist who is a member of First Baptist Church in Hattiesburg, and I, an electrical engineer who is a member of Main Street Baptist Church, would like to offer our services to any Baptist church in Mississippi which wishes to have two Bible-believing Christians discuss the creation/evolution question for them. Those interested could contact me at my address or by calling my home at 544-7655.

Thank you for your cooperation.

C. Howard Heiden, Ph.D., P.E.
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The King speaks of the future

By Howard E. Spell, Clinton
Matthew 24:1-25:13

The words "eschatology" and "apocalypse" are not often used in the average person's conversation, but they are very appropriate to the material in this lesson. The former word is defined as the study of or the doctrine of the last things; the latter is commonly thought of as applying to prophetic revelation.

Apocalypse is the Greek word for the commonly used Latin word from which we get our English word "revelation." Had it not been for the influence of the Latin Vulgate on early English translations of the Bible, it is quite likely that the last book in our New Testament would be known as The Apocalypse. In the passages in this lesson Jesus was talking about events which would take place, but he was using apocalyptic imagery and we cannot be certain about some of the interpretations we should get.

I. The destruction of Jerusalem (24:1-2)

Near the close of the day on Tuesday as Jesus and the disciples left the temple, some of the disciples called attention to the structure of the temple. It has been suggested that these remarks were merely an attempt to take their Master's mind away from the trying events of this day when so many had tried to entrap him into unfavorable responses.

Knowing the size of many of the stones in the building, the disciples could not comprehend this statement about their being torn down. It seemed incomprehensible to them, but Jesus predicted it and it did happen in 70 A.D.

II. Warnings against being led astray (24:3-12)

It is probable that little was said as Jesus and the disciples walked down the hill from the temple, crossed the brook Kidron, and climbed up to the Mount of Olives. As they sat there they asked him to elaborate on what he had said and to give them a sign of his coming at the end of the age.

As we try to understand the things spoken by Jesus, we should keep in mind that dogmatism is not always an attribute of knowledge. In fact a lack of knowledge sometimes seems to breed a certain type of dogmatism. Certainly Jesus had some things to say concerning the end of the age, but we should also keep in mind that he did not have much more time with the disciples and he needed to help them with some of the things they would face in

their lives more than what would happen in the last days.

He warned them of many things which would come to pass—of false christs, wars, famines, disasters, accusations, deaths, and of false prophets who would lead many astray. But despite all of this his gospel would be preached to the ends of the earth.

III. More about the destruction of Jerusalem and further warnings against being led astray (14:15-28)

Since the days of Daniel many different interpretations have been given to "the abomination of desolation" mentioned by Daniel (9:27, 11:31; 12:11) and here by Jesus himself. In the Winter 1982 issue of the *Biblical Illustrator* (which many churches provide for their Sunday school teachers) Dale Moody has a very interesting article delineating many of the interpretations. Older people will recall there were many who believed, during the days of World War I, that Kaiser Wilhelm of Germany was the "abomination of desolation," the antichrist.

When one keeps in mind that Jesus was trying to prepare the disciples for some of the times and issues they would face, it seems logical that he would put much emphasis on their preparation for coming events rather than speculate about the time these would take place. Jesus wanted his followers to distinguish between the destruction of the temple and the final judgment. Verses 15-26 describe vividly some of the horrors they could expect during the siege and final destruction of Jerusalem.

Although the New Testament does not use the term "the second coming" with reference to Christ's return (his parousia), there seems little doubt that verses 27-28 relate to this event.

IV. The parousia and further emphases on preparation (24:29-25:13)

In its simplest terms the word "parousia" means presence. In Philippians 2:12, for example, Paul used it in contrast with the word "absence." When the term is used with reference to what is termed his second coming, the emphasis may be on his coming (advent) or on his presence with his people. It is well for all of us as we read these verses about the parousia to keep in mind that Jesus said: "But of that day and hour no one knows, not even the angels of heaven, neither the Son but the Father alone" (24:36 NASV).

Despite this fact there are always those who draw up their charts and try to fix the time of his parousia. But in all of this long section Jesus was placing the major emphasis on expectation and preparation.

More than 30 years later Simon Peter wrote some very excellent advice when he said (in a chapter dealing with the advent): "You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and to the day of eternity. Amen" (2 Peter 3:17-18 NASV).

The Parable of the Ten Virgins was given to emphasize this idea of preparation and expectancy. Today we seem to live in one of two extremes. Either we see every sign of the times as portending the immediacy of the parousia or we seem to have lost the note of expectancy and manifest complete complacency. Either extreme is wrong.

Staff Changes

Max Julian has accepted a call to become minister of music and youth at Emmanuel Baptist Church in Ocean Springs.

In charge of the music program for Big Ridge Baptist Church, North Biloxi, since 1977, Julian retired from the U.S. Air Force in 1980 and is currently attending William Carey College.

While stationed in Alaska, he led music at Calvary Baptist Church in Fairbanks, Alaska. He was later called to First Baptist Church, North Pole, Alaska, the second largest church in the state, with 400 in Sunday School. He and his wife, Margaret Joselyn (Josie), are the parents of three children: Anita, 12; James, 8; and Wayne, 4. James Haynes is pastor at Emmanuel.

Lester McMullen has resigned as pastor of the Hickory Grove Church, Northwest Association.

Melvin Chandler is the new pastor of Esley Memorial Church, Panama County.



Tom Littlejohn, son of Mr. and Mrs. Arlis Littlejohn of Pontotoc, was recently called as pastor of First Baptist Church, Blossom, Texas. Littlejohn, a graduate of Mississippi College, received the Master of Divinity degree from Southwestern Seminary, in December 1981. He is currently enrolled at Southwestern in the School of Religious Education for further study. He was pastor of Chesterville Baptist Church, Tupelo, 1975-80.

Eugene Howell is the new pastor at the Immanuel Church, Panama County.

Stan Ballard of West Point has been called as pastor of Chester Church, Choctaw Association. Ballard, a student at New Orleans Seminary, will graduate in March, 1982, with a master of divinity degree. This is his first full-time pastorate since surrendering to the ministry in January, 1980. He is married to the former Beth Onstott of Verona. They have two sons, Howard, 10 and Andy, 7.

Ballard

Julian

Ballard

Ballard

Just for the Record



Kim Townsend has been licensed to the gospel ministry by Old Pearl Valley Baptist Church, Philadelphia (Neshoba Association). He and his wife, Stephanie, have one child, Autumn, 4. Townsend filled the pulpit for the church recently while they were without a pastor. The present pastor is Dennis Cleveland. Townsend is available for supply or interim work. He said he hopes to enter pastoral work. He can be reached at 656-5709.



Marketa Garner of Temple Baptist Church, Hattiesburg, taught a book study "What Happens When Women Pray," for the Baptist Women and Baptist Young Women of Marion County Association, at Cedar Grove Baptist Church on Feb. 6. Charles Anglin is the Cedar Grove pastor; Betty Breland, Cedar Grove, is WMU director for both her church and association.

Pocahontas Baptist Church (Hinds County) has surpassed its Lottie Moon Christmas Offering goal of \$2,000.00. During the Foreign Missions Week of Prayer, the WMS presented the missions program to the church at the Wednesday night prayer service. The offering received to date is \$2,125.00. Randy Turner is pastor.

LIBERTY HILL BAPTIST CHURCH near Pope held a note burning and dedication ceremony Dec. 27, 1981, after ending indebtedness on six education rooms four years ahead of schedule. Burning the note, above, are Mrs. Genell Anthony, chairman of the Building and Grounds Committee, and James Lee Bailey, pastor.

Edwin A. Seale has been named director of placement information at Southwestern Seminary. Seale was director of development at Ouachita Baptist University in Arkadelphia, Ark.

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Hardy Baptist Church, Grenada County, has announced that its Ministerial Scholarship Committee, Bill Moss, chairman, has chosen Emon White to receive its annual scholarship award; established to help meet the financial needs of deserving ministerial students. White lives in Newton, where he attends Clarke College. Other members of the committee are Bea Caldwell, James England, and Alan Purdie.

Marketa Garner of Temple Baptist Church, Hattiesburg, taught a book study "What Happens When Women Pray," for the Baptist Women and Baptist Young Women of Marion County Association, at Cedar Grove Baptist Church on Feb. 6. Charles Anglin is the Cedar Grove pastor; Betty Breland, Cedar Grove, is WMU director for both her church and association.

Pocahontas Baptist Church (Hinds County) has surpassed its Lottie Moon Christmas Offering goal of \$2,000.00. During the Foreign Missions Week of Prayer, the WMS presented the missions program to the church at the Wednesday night prayer service. The offering received to date is \$2,125.00. Randy Turner is pastor.

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Devotional

How to face each day

By Jerry W. Mixon, pastor, Goss Church

Someone has suggested that "died of worry" should be written on many grave markers. Many end life because of worry. This problem of worry is a major concern today. Dr. Edward Podolsky has stated that worry can be the root cause of such physical disorders as heart trouble, high blood pressure, forms of asthma, rheumatism, ulcers, colds, thyroid malfunction, arthritis, migraine headaches, blindness, and stomach disorders.

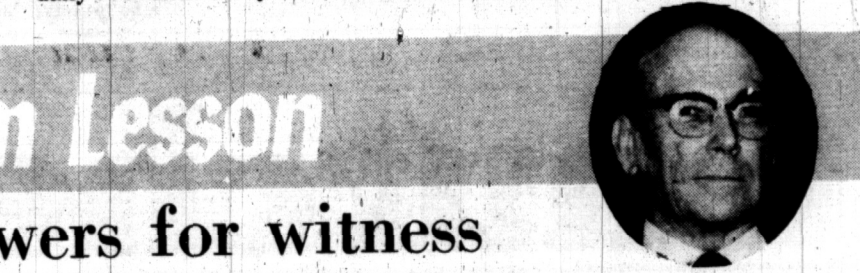
What is the cause of worry? Most of us would agree that it is fear. Usually it is fear of the unknown. We do not know what is going to happen, but we have to deal with the future. So we worry. The father worries if he can maintain his job. The mother worries if the family can keep up their social standards. The children worry about acceptance by peers. The businessman worries if his crops will produce. The businessman worries with the rise and fall of sales. We all have our worries.

The Greek word to divide is MERIZO. The Greek word for mind is NOUS. When you combine these two words you have the Greek word MERIMNAO which means worry. Thus to worry simply means to divide one's mind. The scripture claims, "A double minded man is unstable in all his ways." Worry affects our thought process; thus our ability to make sound decisions has been altered.

How then do we deal with worry? One suggestion is that we take positive action. There is no reason to fear. God has opened life to us through his Son. Let us not lose faith. God is forever working behind the scenes of our lives. He will not lose the precious investment he has made in us.

The next time you are afraid of the future and begin to worry, combat worry with faith. There is no better way than to pray. The Bible says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Worry is doubt, but prayer is faith. It is up to us to decide how we will face life daily... with worry and doubt or with faith and prayer.



Life and Work Lesson

Unity and worship

By James L. Travis

Pastoral Service
University Medical Center, Jackson

I Corinthians 10:16; 11:17-34

Some of my very best times have occurred at a family meal—times of warmth and closeness, appreciation, and deep sharing of the love of which is ours as a family. But I must say that some of my worst times have occurred at family meals—times of bickering, of hostility, open and hidden, times of great vulnerability and threat. I've often wondered why mealtime could be a setting where powerful encounters occur. Partially, at least, that may be accounted for by the very setting itself, namely, people seated in close proximity, often across from someone else, thus, creating a face-to-face situation. And the eating itself may be a great delight or something of a chore. At any rate, it seems that persons may be rendered more likely to experience significant emotional encounters at that time.

Previous references have been made to the divisions that existed in the Corinthian church and the resulting destructiveness. However, it seems to be especially acute at the setting of the love feast or the Lord's Supper. Paul was direct and unrelenting in his rebuke of those who in the Corinthian family created a divisive and destructive situation at the Lord's table.

Basis for Communion (10:16): Prior to addressing directly, and at some length, this disturbing situation at the celebration of the Lord's Supper, Paul made a statement which stands out as the very basis for communion within a church family. In this verse his reference to the "cup of blessing" is a technical reference. It was the phrase used for the third cup in the observance of the Jewish Passover, which links this Christian ritual with that ancient Jewish ritual. Both the "cup of blessing" and the bread which is broken create a climate of "communion," linking the redemptive work of Christ with the current situation in that early church. Paul was pointing out that the possibility of openness and sharing among Christians could in fact happen because of the work of Christ. Although Baptists do not generally use the term, "communion," for this part of Christian ritual, it is in fact Biblical, more so in usage than is the phrase, "the Lord's Supper" (this latter phrase is used only one time and that in

I Corinthians 11:20).

How the good gets turned into the bad (11:17-22): As Paul moves to address directly the divisiveness among the Corinthian Christians at the point of the celebration of the Lord's Supper, it is evident that the difficulty there really is something that has come from a distortion of that which is good. For example, Paul allowed as to how there would be different groupings among the Corinthian Christians. That was a given. The gospel is indeed for all persons, cutting across socioeconomic boundaries, as well as racial and political ties.

This is one of the great truths of the good news, that no one is excluded because that person is in a particular segment of society. However, when you get a group of people together with different cultural categories represented, it is almost inevitable that there be some tension and even strife. Paul is not naive in believing that the differences would go away, and this is not what he is stressing. He wants them to be transcended, rather than become the grounds for divisiveness.

In another respect, the good is, turned into the bad in that this celebration, the Lord's Supper, which initially had served as that great moment of solidarity with the disciples, in this setting has become the occasion for segregation and ostentatiousness. The disregard and destructiveness are all the more sharply felt because of all places where it should not exist, the Lord's Supper is the main one.

Now, Paul was not suggesting as a solution that these good things have to be discarded in order to get rid of the bad. He was not suggesting that the Lord's Supper be done away with, nor was he, as some persons have interpreted, suggesting that the church not be host to covered dish suppers or other times of "table" fellowship. He certainly would not have suggested that the universality of the gospel be reshaped. Rather, he moves toward finding the means to reclaim the good that exists in both the gospel and the Lord's Supper.

The celebration of hope (11:23-26): What is written in these verses seems to come from a patterned explanation of that first Lord's Supper. In this, Paul is historically grounded as this recollection fits other accounts of that last night for Christ and his disciples. As to whether Paul meant that he received knowledge in some vision from

the Lord or whether it was a part of the tradition which faithfully had been passed on to him cannot be determined. I happen to believe that it was more likely in the faithful tradition that it had been passed on by others.

It is in the celebration of the hope that is embedded in this ritual that groups may find the means of transcending all of the differences that set the stage for destructive interpersonal relationships. The bread was to be broken and eaten and the cup of the New Covenant was to be drunk in remembrance of the Christ who had cared enough to give his best. Every time that this bread and this cup are taken in hopeful celebration the Lord's death is proclaimed, not as a fixation of grief in the past, but as an openness toward the future which at some point will see the coming of the Lord again. One of the important truths of this lesson is that the very means of dealing with the destructive situation in that church grew out of the situation itself. The way in which to counteract the blatant disregard that some of the Corinthians had for others was to live more fully into this hopeful celebration of victory in Christ.

Preparation for communion (11:27-34): The word of caution which Paul has for these persons as they come to participate in this communal time is not to be taken as applying to anyone's merit for being a part of this occasion. Some sincere Christians have felt when they seriously examined themselves that with all of their shortcomings, in spite of their desire to live the Christian life, they really were not worthy to partake of this most important part of the faith.

If that be the case, none of us would ever be able to partake of this communion for, indeed, not one of us can approach the Lord's table in perfection. What Paul had reference to, however, was the specific situation of divisiveness in this church. Unless they dealt with that issue and came to terms with the differences that characterized this church, then the celebration of this basic Christian ritual would be but a farce and hollow mockery of the sacrifice of Christ.

So let this be a challenge to us not to worry with whether we can ever attain such a level of perfection as to be worthy participants, but that the Lord's Supper always be a reminder of the constant need for openness and deep regard for our brothers and sisters.

Uniform Lesson

Christ empowers for witness

By Louie Farmer, Jr., Hattiesburg

Mark 6:7-13, Acts 1:6-11

Christians make up a smaller percentage of the world's population each year. Christianity is losing the race for the souls of men. Many Christian leaders feel that the ability or the power to witness is the greatest need of most Christians. This has led them to write many books on personal witnessing and to develop many programs and systems of witnessing.

Today we will study Jesus' program for evangelizing the world. Taken together our two scripture passages give us an insight into his thinking about witnessing.

Organization for witnessing (Mark 6:7-13)

Jesus called his disciples together for a conference on his version of a first century "Bold Mission Thrust." We need to understand what he told them before he sent them out.

A. The first element of Jesus' missionary plan was that they should go out in twos. This was not a completely new idea since the Jews had long taught that truth was to be established in the presence of two witnesses (cf. Matt. 18:16). Some of the most evangelistic church groups of our time constantly send out pairs of witnesses into our communities. Psychologically it is a sound idea because each of the witnesses can give support to the other. Two can go into places that it would be impossible or improper for one to go alone. So Jesus sent his disciples out "two by two."

B. The second element of Jesus' plan (verses 8-11) involves the financial support of those going out. Jesus was anxious that the disciples go forth as witnesses but did not want them to be dependent on money or material things. He told them to take only the bare essentials—no food, no money to buy food, and not even a wallet to carry any money. They were not to use their time raising money in any way. Compare a parallel passage where Jesus said, "For the workman is worth his keep" (Matt. 10:10, Phillips).

In order to make this possible Jesus told them to go only to the Jews and not to the Gentiles or the Samaritans. When a traveler came to a Jewish house the culture of the Jews demanded that he be fed and given a place to sleep. This must not be taken to mean that he would continue to exclude the Gentiles and the Samaritans (cf. his witnessing to Samaritans

in John 4).

Witnessing was the important thing to Jesus. In a different culture (Gentile—not Jewish) Paul made tents to gain the means for his keep while he witnessed. When Southern Baptists send missionaries to foreign countries we must have the resources to support them on the field and to bring them home in case an emergency arises.

C. Another element of Jesus' plan was the message they were to tell. The disciples went out and preached that people should turn from their sins. This is not the complete gospel but it is the basic message that evangelists have always spread. It lays the foundation for telling people that they must believe to be saved.

D. Jesus gave his disciples authority to drive out unclean spirits and to heal the sick. Surely an important part of a mission enterprise is the healing ministry. Southern Baptists have clinics and hospitals at home and around the world wherever they do mission work.

The power for witnessing (Acts 1:6-11)

A. So deep was the Jewish belief in a Messiah who was to bring back the Kingdom of David that the disciples were still confused, even just prior to the ascension. They were convinced that Jesus was the Messiah but the crucifixion, the resurrection, and his appearances to them during the past forty days left them confused. They asked Jesus if finally he was going to give the Kingdom back to Israel. Jesus told them that it was not for them to know the schedule of things that were left to the Father's authority.

B. Jesus was thinking about how his work would be carried on after he went back to heaven. He told the disciples that they were to wait for the power they would receive when the Holy Spirit would come on them.

When young people feel the urgency to work for the Lord it is often difficult for them to wait until they are prepared. Jesus instructed the disciples to remain in Jerusalem for a time. That time was to be spent in prayer and meditation. As young people would say, "It would give them a chance to get their heads on straight." After all, they had been through some very confusing and unprecedented experiences.